

# CHRISTIAN REPOSITORY.

*Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.*

No. 5.

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Vol. 1.

THE CHRISTIAN REPOSITORY,

Is published every Saturday,

AT TWO DOLLARS PER ANNUM,

BY ROBERT PORTER,

No. 97, Market-Street, Wilmington, (Del.)

*Extraordinary recent Conversion of a Bramhun in Bengal.*

Dr. Carey, in one of his last letters to Mr. Ward, mentions the following case; The Hindoo ascetics, it is well known, adopt a system of austerities known by the name of *jogue*, which are intended to produce as great a separation as possible between the incarcerated spirit and matter, as to prepare the spirit, which they consider an individuated portion of the deity, for the final renunciation of its connexion with matter. One class of these ascetics is known by the name *Mownee*, and these are distinguished as having made a vow of perpetual silence. A bramhun of the order of *Mownees*, and who had kept this vow of silence for four years, while residing at the famous temple of the goddess *Kalee*, near Calcutta, has recently became the subject of christian conversion. This man, by his dress, (he wore several necklaces made of the bones of snakes,) his rank as a bramhun, his vow of silence, and the sanctity of his appearance, commanded the homage of the Hindoos to such a degree, that he was worshipped as a god. When he passed through the streets of Calcutta, says Dr. Carey, the rich Hindoos hastened down from the roof of their houses, and threw themselves in a state of prostration in the dirt at his feet. In those circumstances,—a man of the highest order in his country, secluded from all human society, in one of the most famous temples of India, and worshipped as a god,—who would have expected that such a man would have been brought into the christian church. If it might have been concluded that any man in India was out of the reach of the christian missionary, and of christian means, this surely would have been the man; for, to the privacy and sacred nature of his retreat, to the elevation of his rank, and to the reverence in which he was held as an object of adoration, must be added the amazing obstacles to conversion in the gross fanaticism and the immeasurable pride of such a being. And yet a christian tract, in the Bengalee language, some how or other found its way into the hands of this man, who might be said to have taken up his abode beyond the limits of our earth; and he had no sooner read this tract, than by it his lips were opened, and “the tongue of the dumb began to sing.” He left the temple, and hastened to Calcutta, to seek further christian instruction; and in a succeeding letter to Mr. Ward, Dr. Carey, after declaring his conviction that this man had become a true believer in our Lord Jesus Christ, adds, on such a day “I expected to baptize the bramhun who had made a vow of perpetual silence.” May we not hope, that this man will possess talents for the christian ministry, and that we shall soon hear that he is pursuing his studies in the Missionary College at Serampore? How powerful must be

the testimony of such a convert, descended from the seat of the gods, and become an humble and self-denying follower of our Lord Jesus Christ, or, as it would sound in Bengalee, “amardara Prubho Yeesoo Khreest.”

CHOCTAW MISSION.

From the following letter it will be perceived that what has been long feared, is but too likely to take place—missions to suffer from want of pecuniary aid. While the cry is daily heard, “send us help, send us help,” from every station, which help is unavoidably denied; must the more painful one be also heard, “Break up your stands; leave your interesting schools; your lately converted Indians; your cultivated fields; your convenient dwellings; every advantage to be derived to the souls and bodies of those savage tribes, among whom you have been so kindly received, and so affectionately treated; let them again embrace their savage habits; the voice of prayer and praise be again changed into horrid yells; the mild dictates of the gospel which they are just beginning to admire, give place to the spirit of revenge, hatred and murder.” And why all this? Because christians, (or those who call themselves so) prefer their own selfish gratifications to the glory of God; they say “be ye warmed,” &c. but afford not the means. We hope that this letter will produce a conviction in the hearts of all who read it, of the necessity of *acting*. A few additional cents given monthly, or dollars yearly, will yet avert the much dreaded evil.

The plea is before you—it comes from disinterested souls—their object is the glory of God, in the salvation of souls—will you not hear their plea—will you not grant their request—will you not give of the perishable things of this world, to save the imperishable souls of your fellow-creatures.—Does not every christian answer yes? Go then, cast your mite into the treasury.—Editor.

Mayhew, March 26, 1821.

MY DEAR SIR,

On my arrival here last Saturday evening from Elliot, I found a letter, in your hand writing, to brother Washburn. As he had left the nation, I took the liberty to open the letter, that I might know whether it must be forwarded, or whether a duplicate had been sent to the Arkansaw. If I transgressed the bounds of propriety in doing so, I hope it will not be without its use to the church.

This was the first direct information I have had of the very great embarrassments, which threatens the Treasury of the Board. Judging from the receipts for a few months past, and knowing the heavy drafts which were made on you for the Arkansaw mission—and that much money was wanted for the other missions, I had in part anticipated the result. But the blow has fallen heavier than I expected. We are indeed brought into difficulty,—and know not what to do. We would wish to do that, which on the whole shall be thought best. If I know my own heart, I have not a single desire that our mission should be supported at the expense of the other great benevolent objects of the present day.

It is most evident, that all these objects might be supported, if all the professed followers of Christ would make those exertions which they might make without any serious diminution of their property. But admitting that some self-denial is to be practised;—that some temporal advantages are to be given up, is not the cause worthy of such an effort?

I hope the present embarrassing circumstances, into which we are brought, will make us

better missionaries; more economical, more willing to conform to any circumstances, in which the providence of God may place us. And happy would it be, if Christians should be brought to feel, that the kingdom of Christ is not to be established on the ruins of Satan’s empire, without a struggle; without a sacrifice; and that this sacrifice ought to be, and must be made.

I am confident, that if the friends of missions knew our situation, they would cheerfully grant that aid we so much need. But they cannot fully know it, unless they were here, and had a full view of the circumstances which we are placed in.

So feeble has been our strength of late, and so completely has our time been occupied in keeping along the indispensable labors of the mission, that it has not been possible for us to make our condition known, as it might otherwise have been.

After a long and fatiguing journey, and many unexpected delays, a part of our helpers have arrived, and the others are expected shortly. These dear brethren and sisters have come with hands and hearts prepared to do any thing, and to submit to any circumstances, which necessity may require. We have been greatly strengthened and encouraged by their arrival. At this very moment,—when every arm was nerved with fresh vigor for the work,—we learnt, that the pecuniary aid, on which we relied, was likely to fail; at least, so far as greatly to embarrass our ultimate success.

At Elliot we have a flourishing school of 80 children, who are improving very fast; and we should soon be in a situation to provide for them with much less expense than heretofore. At Mayhew we have ten buildings, for various purposes, erected, and nearly completed; and boards, shingles, &c. in readiness for the school room, dining-room, and kitchen. We have also about 70 acres of excellent land inclosed, and partly ploughed; and we have made every preparation, which our circumstances would admit, to commence a school in the autumn, with such a number of scholars as we should be able to support.

During the six months past, a considerable debt has been accumulated. Several hundred dollars will also be needed to pay the freight of our supplies from New Orleans and Ohio. Two or three more horses must be purchased, in order to till our plantations the ensuing season. In short, this is the season when our great expenses for the current year, except for the hire of labor, must be incurred. If we have not the means of tilling our land, we must purchase corn next year, at twice the cost of raising it. If we are not able to procure our supplies at New Orleans and Mobile, at the time when they can be brought up the river, we must purchase next summer, at double the expense.

To meet all these demands, it would seem necessary to draw on you for at least \$2,000. But, under existing circumstances, all payments, which can be deferred, will be; and every kind of business, not indispensable to the existence of the mission, will be suspended. I shall not draw on you, except in case of absolute necessity.

As to our own personal circumstances, we

feel no anxiety. So far as our temporal comfort is concerned, we should consider it a sweet relief, to leave all the buildings and improvements we have made, and to retire to some part of the forest, where we could begin anew, and with our own hands supply our wants. But to the cause, in which we are engaged, we feel a strong attachment. It would be painful to see that property, which has been intrusted to us by the hand of christian charity, and which we have been laboring for years to improve for the education of these children—sacrificed and lost, for want of a little more aid to keep it in successful operation. It would rend our hearts to see these children sent back again to roam their native forests, without one friendly hand to guide them. Should we not give the Indians reason to suspect, that we came only to deceive them? And that, instead of doing them the good we had promised, we had only discovered to them more of their wretchedness?

It must be evident, that unless we have the means of paying our debts, and obtaining provisions for the family, and of making such further preparations at Mayhew, as will enable us to commence a small school in the autumn, we cannot retain our present standing. We must also make vigorous exertions to raise provisions for both establishments. If we lose our present advantages, they must be regained by more vigorous efforts and additional expense, or the missions, in their present form at least, must be given up.

We are still confident in the opinion, that when the buildings are completed, and the plantations in full cultivation, these missions may be supported without drawing large sums of money. We believe, that with the common blessing of Providence, the appropriation of the natives, together with the aid, which may be expected from the government, and the donations in clothing and provisions, will go far towards supplying our wants. We shall look with anxiety to the indications of Providence, to know whether we shall be considered worthy to occupy our present station. Will the Christian public see those, who have volunteered to wear out their days in a sickly climate, sinking under a burden, which alone they cannot sustain—but which, with the assistance of their brethren throughout the country could be easily borne? Shall we be hurried to an untimely grave for want of that friendly aid, which might so well be afforded? We are certain this would not be the case, could our circumstances be fully known.

Rest assured, my dear sir, that I have the fullest confidence, that your anxiety for the Choctaw mission will dispose you to do every thing for it, which the state of the Treasury, and the wants of other missions, will admit.

With sincere respect, your brother in the Gospel,

C. KINGSBURY.

#### LETTER FROM A COUNTRY CLERGYMAN.

From a letter recently addressed to the treasurer of the Board of missions, by a clergyman, the following sentences are extracted.

"We have now gone through twelve months, in which we have made collections at our monthly concert, and have collected a little more than 96 dollars. This amount is small, compared with the collections in some places; but it encourages us in our undertaking. I believe few, if any, who have contributed, are sorry for what they have done; and am sure that the number of persons attending has increased. At the two last meetings of this kind, the room was better filled than at any preceding time.

"I have felt distressed at the situation of our missions, and the want of supplies. I have asked myself, What more can I do? I have seen no way in which I could devote more money from my small income; but several things have occurred, which I have attempted, and I believe some of them are likely to be successful.

"1. I can more pressingly urge upon every Christian without exception, the duty of aiding the cause of missions.

"2. I can converse with my brethren in the ministry, who do not now act so decidedly as I think they should.

"3. I can write to my correspondents, drawing their attention to this subject.

"4. I can pray for extensive revivals of religion, with a view to have more hearts enlisted, and more hands employed in this work.

"O that God would open the hearts of rich christians, that they may feel the force of Paul's direction to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

B. Rec.

#### Instances of liberality in aid of the Missionary cause.

It is very manifest, that extraordinary exertions must be made to support the missions already sent forth from this country, or they must languish, the missionaries must be disheartened, and the people among whom they labor be disappointed. In order to show what may be done, where a disposition to make sacrifices exists, the following instances are selected; and they are recommended to the prayerful consideration of every reader.

In a village, which is furnished with several of the religious publications of the day, which is frequently called upon to aid the various objects of benevolence, and which, with the community in general, is suffering from the pressure of the times; in this village and its vicinity, a young lady has recently obtained sixty five subscribers for the *Missionary Herald*. As she made application from house to house, she reasoned thus: If one of your children should be sick, do you not imagine, that, in the course of the year, you could settle the doctor's bill of a dollar and a half, "O yes." Then surely you can take the *Missionary Herald*: perhaps it may heal some disease of the mind, "O yes," was cheerfully responded with the name of one subscriber after another.

The same young lady purposes to collect a thousand dollars for the Board, in the course of a year; and within a month from the time of forming the design, she remitted the first hundred dollars. She reasons thus; 'Were it to redeem my father from the prisons of the inquisition, or my mother from the funeral pile, or my little brother from the waters of the Ganges, could I not collect, in 365 days, by my own industry, by well devised plans, and by soliciting my rich friends? do you not think I could collect a thousand dollars?' "Try" said Obookiah; and I will try.' She immediately resolved to open an evening school for the instruction of illiterate females; all the avails to be applied to the favorite object.

A gentleman lately sold an article of convenience, and remitted the avails to the Board, with the observation, that he could better be without the article, than the heathen could be without the *Gospel*.

A note inclosing three dollars was lately re-

ceived from a lady, as follows: 'The inclosed mite is the avails of muslin wrought, in a very short time, by raising a little earlier in the morning, and retiring a little later at night. While farmers are cultivating their missionary fields may not ladies do much with their needles? And thus, by united exertions, the means will be afforded of aiding that great cause, for which Christ came into the world, even the salvation of souls.'

Two country clergymen have lately remitted fifty dollars each as donations to the Board. A clergyman, who lives in the interior, and labors half the time as a missionary in the new settlements and destitute places of our country, for a moderate stipend, has made eight donations to the Board of fifty dollars each, since September 1, 1813. He labors as a missionary at home, and applies a large part of his hard earned wages to the support of missions abroad.

*Missionary Herald.*

General view of the present state of religion in Germany. Translated from the *Magazine Evangelique*, of September 1820, published at Genoa.

We have already remarked, that there is, among the Papists of Germany, an evident tendency towards reform. We add that the persons who are chiefly instrumental in effecting it may be divided into four classes, viz.

FIRST CLASS, consists of persons of almost every party, engaged in propagating the scriptures, which are now profusely spread in almost every direction. Professor Van Ess alone has distributed more than 300,000 New Testaments, and will soon publish the Old. But he is not alone, priest and people concur to promote the diffusion of the sacred volume. Owing to which, bibles are finding their way over most of the Roman Catholic States. Wittman, a priest at Ratisbon, has published a translation of the New Testament, and distributed 68,000 copies. Gosner, another well known priest, has distributed a still greater number. Many more have been distributed by other priests; and chiefly put into the hands of Catholics. Professor Van Ess has prefixed to his editions many extracts from the Fathers to prove that the reading of the scriptures is not only permitted to the people, but that it is as necessary for them as the clergy.

SECOND CLASS, Includes all those, who not content with propagating the truth, boldly attack the error, and denounce the abuse prevalent in the Romish church. They say the spirit of true Catholicism existed in the original decrees of the church, and in the acts of the ecumenical councils. The church never sanctioned any thing but pure doctrine. That infamous practices have crept in thro' the venality of the clergy, and by the court indulging an unallowed ambition, the grossest simony, and a secret deep-seated infidelity. The church has never approved the numerous abominable books with which she has been inundated, and which her priests have vended even in the holy place. She has never countenanced the sale of indulgences; nor that master-piece of the works of Belial, the inquisition; nor taught to implore aid from saints. It is at Rome the ulcer exists, from which these corruptions flow: It is at Rome (say those devout Catholics,) that anti-christ, has chosen to dwell.

In the course of last year a book was published, entitled, "The Bible, a book not designed for the priest only, but also for prince and people. By a priest, who is not a Roman Catholic, but a christian Catholic." This book, it appears, is sold in Vienna, and other cities, in which the Catholic is the reigning religion.

We give a few extracts from this work—

"Good God! how many things not found in the Bible, have been imposed upon us Catholics. Need we be astonished, that since the time of Innocent III. the court of Rome has shown a marked hostility to the scriptures, and to their being read by the people. The reason is plain, they contain nothing about cardinals, primates, &c. nothing about indulgences, pilgrimages, vows of the cloister. &c. &c.

In speaking of the corruption in the court of Rome, the author recites a fact which constitutes a heavy charge against the present pope, who is esteemed one of the worthiest that ever filled the chair.

"In the council of Trent, says he, we find the following decree: *Licenses for Marriage shall be granted gratuitously.* Now, every pope swears not only to observe the edicts of the oecumenical councils, but also to adhere to the sacred canons and rules of the holy pontiffs, as divine and celestial mandates. Here you see what Pius VII. has sworn to. Has he been true to his oath? With tears in his eyes has the writer of these pages read the declaration of a *vicariat*, who was obliged to refuse to an inferior priest, licenses for marriage, which he himself, at the instance of the priest, had solicited, in behalf of several poor parishioners; the declaration adding that the holy father at Rome would not grant them without the payment of 56 crowns; an expense, which, with other charges would amount to more than 15 Louis. Three times did the *vicariat* urge the most weighty reasons for his claim, and the poverty of his parishioners—all was fruitless. (*Thy money perish with thee!* said Peter in the apostolic acts.) The most holy father and his court persisted in their most holy inflexibility, and refused the licenses. And was not this an act of perjury, of inhumanity, of crying injustice, of tyranny! Yet flagrant as it is, I could prove in a court of justice, ten facts of the same kind!"

The author speaking of the Pope's bull against bible societies, says, "the man who has the audacity to denominate the spread of the holy scriptures a pest, stamps upon himself the seal of the enemy of men, and bears upon his forehead hell and its deadly shades."

Again: If the bibles distributed by protestants, are to be numbered as forbidden books, and those who read them to be excommunicated, for no other reason than that Protestant money defrayed the expense of printing them? Why not excommunicate Pius VII. himself, for having owed his liberation to Protestants?"

To be continued.

#### AMERICAN BAPTIST MISSIONS.

The latest information from Mr. Judson of Rangoon, is contained in his journal, forwarded from Calcutta, in September last. He had left R. on account of the threatening illness of Mrs. J. to obtain medical assistance. She was convalescent at the last date; and it was his intention to return to R. by the first opportunity, leaving her under the care of the physician at Serampore. His labors have been blessed, notwithstanding the peculiar trials of his situation, and ten Burmans have openly professed their faith in Christ, though at the risk of losing property and life. The most, if not all of these are persons of good standing in society, and considerable influence. One of them has been a religious teacher among his countrymen, and others discover by their conversation a strength of mind, and maturity of judgement, which we have not often perceived in converts from heathenism. Mr. J. appears to exercise a very laudable spirit of caution, and to give no encouragement to those who are not willing to part with all for Christ, to hope that

they are his. He has lately completed his translation of Ephesians, which is better understood by the natives than Matthew,—his first attempt at translation. He proposes next to translate the Acts of the Apostles.—The government of Rangoon is not yet settled. Persecution is threatened, but has not broke out. Mr. J. preaches and meets enquirers at his own house, instead of the Zayat formerly used, and baptizes at night, to avoid all unnecessary interference with that rancorous spirit of opposition to truth which has manifested itself in the chief department of government.

#### For the Christian Repository.

#### TO THE SOCIETY OF FRIENDS.

A sincere friend of your society, a lover of truth, and a well-wisher to every individual of mankind desires to address you on some most important subjects. As you are a plain people, you will permit me to address you in a plain manner, without any meretricious ornament, or conformity to the taste of a fantastic world. If asked why I address you through this medium? —because I know no other. Your careful absence from the religious assemblies of all other denominations, your objection to the perusal of their books, your unwillingness to take their periodical works, or join their Bible, Missionary and other public christian associations, and your habitual reservedness of intercourse, render it difficult and almost impossible to communicate with you in the usual way;—and even through the medium of the press, it will be difficult to attract your notice or engage your attention.

Notwithstanding these discouragements, however, it is proposed to address to your consideration, a series of Letters on the several important subjects upon which we differ; letters which I hope candor will induce you to read and weigh; if not, I trust they will not escape the attention of the rest of the community.

And here, I should do injustice both to myself and you, not to acknowledge my approbation of your general character. Of your morality and amability, your civil integrity, affectionate manners, exemplary simplicity, your prudence and economy, and I may add your efficient internal discipline, I have the highest admiration.

In your opposition to war, slavery, and religious persecution I can join with all my heart. But in your neglect of religious newspapers, your opposition to Bible and Missionary Societies, your rejection of several Ordinances of Christ, your unsocial separation from all other denominations; in short, in the characteristic notions and conduct of your society I cannot join;—for reasons which shall hereafter be assigned.

Whether any thing of mine shall draw forth an answer, is a matter of perfect indifference. Controversy is not wished, but is not feared. This only may be said, as I shall attack no one's person, arraign no one's motives, but simply oppose principles and doctrines, no one need expect me to notice personal invective, hard names, suspected motives, nor any thing but sober argument. Epithets, therefore, of "impudent," "self-conceited," "proselytizer" "persecutor," or any names of the kind, I give notice beforehand, will all be thrown away, as "I am armed so strong in honesty, they'll pass me like the idle wind which I respect not."

As I know you have the most erroneous notions of our doctrines and principles, it is not impossible I may have imbibed erroneous views of yours. As I have no object in view but truth, my heart shall be open to conviction, and every error I shall be happy to correct. The statement of your doctrines shall be given,

not from the mouth of your enemies, but as far as possible, in your own phrases, taken from your daily conversation, and your most admired writers.

A complete discussion of every topic, with all the arguments and objections, in the short compass of a newspaper essay is out of the question. A concise statement of truth and error, is all that will be attempted.

And now, conscious that my motives are pure, my cause just, and the objects for which I contend of infinite moment, to this and every future essay I should have no objection to subscribe my name in full; but as it would answer no good purpose, and might be ascribed by some to ostentation; and as the truth or error of what I write has nothing to do with my personal character, I subscribe my sentiments by the name of an old and frequent combatant of yours, the Apostle —PAUL.

From the Evangelical Magazine, a scarce and valuable publication.

There was an Italian Bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man: I can teach you my secret, and with great facility: It consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to heaven, and I remember that my principal business here is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain."

#### AN ACTOR'S REWARD.

A London paper of Feb. 19th, 1821, says, "Mr. Kean has already remitted home to Mrs. Kean eleven hundred pounds sterling, as the early net produce of his dramatic harvest in the United States of America." What, then, must he obtain before the termination of his engagements? Liberal, indeed, is the American public to theatrical adventurers; but the Rev. Mr. Ward, with all his industry, between Boston and Washington, could obtain for the most benevolent objects, not quite \$10,000.

Had he come on a buffoon's errand, people would have given him, as they do Mr. Kean, probably more than 4,000 dollars a month, for making them laugh! Oh! that they were wise; and would devote the money now expended on pernicious amusements, to any truly charitable establishment. Had our Bible, Education, and Missionary Societies received the sums squandered on an actor, the increase of much vice would have been prevented and the hearts of thousands would have sung for joy.

[Pres. Mag.]

#### The tendency of Idolatry to harden the Heart.

Many instances displaying this tendency have been recorded in the publications of the societies which support missions among the heathen, especially in India; but the following is peculiarly striking and awful.

Mr. Adam (of the Baptist Society) having proposed to a Brahmin the establishment of a school for the instruction of females, received

this answer—*What have we to do with them? Let them remain as they are.*" And when Mr. A. replied that they as well as the other sex, had souls which must be saved or lost forever; and yet that they were so entirely neglected, that they were not allowed even to read; the Brahmin rejoined, "They do not know how to go to heaven, but they know how to go to hell, and let them go." How true is St. Paul's description of idolaters, Rom. 1. 31. "Without natural affection—implacable—unmerciful."

### CHRISTIAN REPOSITORY.

SATURDAY, May 12, 1821.

In the succeeding column will be found the formation and progress of a *Domestic Missionary Society*. Many there are who object to contribute to foreign missions on the ground that we have so many destitute parts in our own immediate regions. They say *charity begins at home*. Such persons have now an opportunity to show the sincerity of their professions by their works. And we fondly hope they will manifest a consistency of character in this instance. We readily give into the idea, that there is much need of exertion at home; and that it is certainly correct to provide for our own poor, before we proceed abroad. But if we can give a little for both objects, shall we not do it? He who supports foreign missions, does well: But he who contributes to both, does better. Let those then, who have done well, now do better; and those who have done nothing in this way, heretofore, do much for the infant "*Domestic Missionary Society of Wilmington*."

We beg the favor of those of our friends who hold subscription papers, containing subscribers, to forward them immediately; and continue their exertions in our behalf. Also of those who think the *Repository* calculated to produce any good effect, to give it their patronage. The present subscription will not defray the actual expence of printing. We live only on hope. Our list increases but slowly.

We understand that the New-Castle Presbytery, at their meeting held at Leacock, on the 2nd, Inst. adopted the following as their plan of itinerating for the ensuing summer.

**District, No. 1.** Donegal, Columbia and Chancery, Messrs. White and Babbit.

**No. 2.** Slate-ridge, Centre, Bethel and Dear Creek, Messrs. Grier and Perkins.

**No. 3.** Chestnut Level, Little Britain, Union and Middle Octonara, Messrs. Park & Finney.

**No. 4.** Lancaster, Leacock and Pequea, Messrs. J. E. Latta and Bell.

**No. 5.** Brandywine, Upper Octonara, Doe Run and Faggs' Manor, Messrs. Russel and Gilbert.

**No. 6.** New-London, Rock, Charlestown & West Nottingham, Messrs. Kerr and Boyer.

**No. 7.** Peneader, Head of Christiana, White C. Creek and Red C. Creek, Messrs. James Latta and Dare.

**No. 8.** New-Castle, Christiana, Wilmington and Lower Brandywine, Messrs. F. A. Latta and Martin.

**No. 9.** Smyrna, Drawyer's, Middletown and St. Georges, Messrs. Magraw and Graham.

**THE DIRECTORS** of the DELAWARE BIBLE SOCIETY, are requested to meet at the Town Hall, Wilmington, on Tuesday the 29th Instant, at 11 o'clock, A. M.

By Order,  
E. W. GILBERT, Sec'y.  
May 10, 1821.

Union Female School Room, April 22, 1821.

A number of persons, who had long felt for the destitute churches in the bounds of New Castle Presbytery, held a meeting this evening pursuant to invitation, for the purpose of forming a Society to send the Gospel to those destitute churches, as far as practicable. The meeting being organized by calling R. Porter to the Chair, and appointing G. Jones, secretary;—the following Constitution, after mature consideration and deliberation was adopted:

### CONSTITUTION.

**Art. 1.** This Society shall be called "*The Domestic Missionary Society of Wilmington*."

**2.** The object of this Society shall be to employ a Missionary in the destitute places of this State and peninsula.

**3.** Any person subscribing twelve and an half cents a month shall be a member of this society—and the payment of twelve dollars shall constitute any one a member for life.

**4.** The business of this Society shall be conducted by a Board consisting of a President, Secretary and Treasurer and 11 other managers, who shall meet once every month, on a day fixed by themselves. They shall be chosen annually and 5 shall constitute a quorum.

**5.** It shall be the duty of the Treasurer to report annually the receipts and expenditures of the Society, and of the Managers, to procure subscribers, collect subscriptions every month from the members, procure a missionary, direct the place of his labors, draw on the Treasurer for his support, and report to the Society at every Quarterly meeting.

**6.** The Missionary shall be always a regularly authorized minister of the Presbyterian Church, and one whom the Rev. Messrs. Thomas Read, John E. Latta, and E. W. Gilbert shall approve.

**7.** It shall be the duty of the Missionary to preach at least 4 times a week,—visit families in a religious way,—solicit collections in aid of this society,—organize congregations, and urge on his hearers the support of a stated ministry. He shall keep a regular journal, and make report at every quarterly meeting of the Society.

**8.** There shall be an annual meeting of the Society on the first Thursday evening in April, at which time the President or some other member of the society shall deliver an address.

There shall also be quarterly meetings on the first Thursday evenings of July, October, January and April in each year.

**9.** This Constitution may be altered or amended by a vote of two thirds of the members present at any regular meeting of the Society.

The following gentlemen were duly appointed officers for the current year.

**Rev. E. W. Gilbert, President.**  
**Thomas Witherspoon, Recording Secretary.**  
**Robert Porter, Corresponding Secretary.**  
**David Bush, Treasurer.**

### MANAGERS.

John Flemming,	George Jones,
John Patterson,	James Simpson
Joseph Scott,	Benjamin Chandler,
Thomas A. Sterrett,	David C. Wilson,
Thomas Robinson,	James Cochran.
Thomas C. Alrichs,	

At a meeting of the board of Directors of "*The Domestic Missionary Society of Wilmington*," it was

**Resolved,** That the Rev. J. H. Smaltz be engaged (if practicable) to labor for one month, in the bounds of the Log, (or Rock) and McCannon's (or the Bush) churches; in the morning in one and afternoon in the other alternately. Preaching and visiting through the week in private houses as occasion may serve, at least twice in each week.

### EDUCATION SOCIETY.

The Treasurer of the Education Society of the Presbyterian Church, under the care of the General Assembly, acknowledges the receipt of the following sums:—	
Donation from the Female Auxiliary Education Society of Lancaster Pa.	\$ 30 00
Do. from 2d Presbyterian Church Philadelphia, Female Auxiliary Society of that Church,	102 87
Do. from the Female Auxiliary Society of 1st Presbyterian Church, Philadelphia,	64 62
Do. from the Female Auxiliary Society of Pender, New-Castle County Delaware,	50 00
Do. from ladies of Mount Gilead, Ashton Congregation, Del. Co. under the care of the Rev. Mr. Smith,	8 50
Do. from Female Education Society of Wilmington Delaware	150 00

The Methodist Conference of South Carolina has resolved itself into a Missionary Society, Auxiliary to the "Methodist Missionary Society of North America." Every member of the Conference present at the annual meeting in January last, became a subscriber. At the same time, they determined on new efforts to supply the destitute within their bounds with preaching, & to select a suitable site for a missionary station among the Choctaw Indians. To meet the expense incurred by carrying these plans into operation, it is proposed that in each of the societies connected with the Conference, a weekly cent collection be made and appropriated to these objects, distinct from all other collections. It is calculated that 10 or 15,000 dollars may be annually raised in this way from this Conference alone, and is to be placed entirely at the disposal of the Bishop.

At a meeting of citizens from various parts of the county of Hartford, Con. at which the Rev. Dr. Flint presided, it was voted unanimously that it is necessary to form a county missionary Society, and measures were immediately taken to carry the resolution into effect.

We have again the melancholy task to record another instance of a person who while on the Sabbath taking a pleasure excursion in our harbor, has been summoned to another world. Last Sabbath three young men proceeded down the harbour in a small boat to Light House Channel, when the boat, in consequence of a scuffle among those on board, was upset. The schooner Comet of Dennis was near, and immediately went to their relief. Two were taken off alive, but one had become entangled in the foresail when the boat upset, and was dead. We will not say that this or the thousand other similar instances, are direct interpositions of the Almighty in the vindication of his violated day. But we ask every candid mind to look at the vast disparity between the number of persons drowned on the Sabbath and any other day of the week, nay than all other days, and we ask him who is tempted to violate that holy day to prepare himself, in the midst of such violation, to appear before his offended Judge. We ask parents magistrates, and all men to think of this matter, and act as their consciences dictate.

Bost Rec.

### DIGNIFIED CONDUCT OF A YOUNG LADY.

Eliza Embert, a young Parisian resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old-fashioned as to regard God and Religion." Eliza immediately started!—but soon recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely."